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WARREN, TRUMBULL COUNTY, OHIO, WEDNESDAY, FEBRUARY 18, 1857.

WHOLE NO. 2107.

## FREEDOM OF SPEECH VINDICATED.

SPEECH OF  
HON. J. R. GIDDINGS,  
ON THE PRESIDENT'S MESSAGE.

In the House of Representatives, Decem-  
ber 10, 1856.

Mr. SPEAKER: No people ever stood more firmly in the maintenance of popular rights than did our Saxon and American ancestors. Since the time when the sturdy barons of England extorted from King John the "Magna Charta" of British freedom, this great subject of the rights of the people against political power has never ceased to occupy the popular mind—sometimes to a greater extent than at others, but at all times it has maintained its grasp upon the public conscience. The great question which has thus agitated the civilized world for thirty generations is not likely to be brought to a sudden termination. During that period, the rights of the people have been gradually enlarged, and the powers of Kings and Governments over the liberties of mankind have diminished in proportion.

Our American ancestors of the Revolution made a far greater advance than had been made by any previous generation. They possessed advantages which no former age had enjoyed. They had the past history of our race before them. They seized upon the wisdom, the experience of mankind in all former times, and shaped the new Government according to the dictates of that intelligence.

Casting from them the control of the mother country, they demanded a position among the nations of the earth. And as they entered upon that mighty struggle of seven years of war and bloodshed, they felt it due to mankind that they should declare the reasons which impelled them to engage in that momentous conflict.

The inspired pen of Jefferson was employed to express the reasons which prompted them to meet the armies of Britain in those death struggles where British and American blood flowed in the same pool, upon the soil of a hundred battle-fields. When those reasons were placed before that convocation of patriots, for their consideration and approval, New York and Virginia, North Carolina and Connecticut, South Carolina and Massachusetts, with the other thirteen Colonies, examined, discussed, and unanimously placed them before the world, as the solemnly avowed doctrines, the "self-evident truths" on which they based their vindication for appealing to the dread tribunal of arms.

To the nations of the earth and to posterity they declared "that all men are endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness." This was the fundamental principle, the seminal truth, which they regarded as the foundation, the chief corner stone of our Republic. The next great truth which they uttered was, "that Governments are constituted among men, to secure these rights." These are the rights of all men, and these the objects for which this Federal Government was founded. True, the objects of Government may be defeated by those who administer it; but the right to life and liberty pertains to every human being. The murderer, the pirate, enemies of mankind, may by crimes deprive us of their enjoyment, but the rights will remain forever. It is a glorious truth, that the meaneast slave that bows beneath the lash of his master, holds from Heaven the same right to liberty which is possessed by the proudest potentate who sways the sceptre of civil power. Is the member from South Carolina, who has just resumed his seat, [Mr. KERR], now ready and willing to maintain these truths on which his predecessors and mine then united, making their solemn appeal to the Supreme Judge of the Universe for the rectitude of their intentions? I will, to the extent of my power, influence, and abilities, stand by and maintain these doctrines. Will that gentleman? If he is not present, or is unwilling to answer, I ask any member of the Democratic party, North or South, whether he or his party are ready to stand by these doctrines? I pause for an answer. I hear no reply. Silence is the only answer I can ever obtain from them, when I propound this direct question of human freedom. Men of the South sometimes venture to deny these truths. The Vice President elect is reported to have denied them publicly and boldly during the recent canvass; but I have never been able to extort from a Northern Democrat a direct answer to this plain question. There, they sit in silence; the nation is listening for a reply. If any answer in the affirmative, the South will read them out of the Democratic party. If they answer in the negative, their constituents will repudiate them. Thus they vibrate be-

tween heaven and hell, uncertain in which they will finally land. [Laughter.] I pity them. From my soul I pity the man, the being, who dare not avow his principles, who is afraid to utter the judgment that God has given him.

I approve the boldness of that leading Democrat of the Senate, who had the courage to stand up in the other end of the Capitol, and proclaim to the world that these doctrines of Jefferson, and Franklin, and their compatriots, were "self-evident lies." If a man commits crime, I like to see him do it boldly. It appears that his constituents have permitted him to retire to private life. That was right; yet if he were honest, if sincere in his avowal, it was his duty to say so, and not deceive his constituents by silence. Other distinguished Senators of the Democratic party were present, and by their silence gave a tacit assent to the slander. Not one of them uttered a word of disapproval.

In this Hall, at our last session, we listened to a speech from the gentleman from Georgia, [Mr. STEPHENS], to show that Slavery, and not Liberty, was the declared will of Heaven toward a part of mankind.

Here, at this starting point, the two great parties of the country separate. It is on this fundamental truth, "that all men possess the inalienable right to liberty," separating on this primal doctrine, it is impossible for us to agree upon any collateral question in which the rights of mankind are involved.

These rights being expressed in language so plain, so obvious, so just, so forcible, were well understood by the men of that age. Accordingly, when the Convention which framed the Constitution met, they bore with them the full and perfect understanding, "that Governments were constituted among men to secure these rights of life, liberty, and happiness," to all under their jurisdiction. Taking these declared objects and purposes of Governments for their guide, they ordained that "no person shall be deprived of life, liberty, or property, without due process of law."

This portion of the Constitution we are bound to support. The gentleman from South Carolina [Mr. KERR] and myself, and every member of this body, have often sworn that "no person" whose Federal laws have force, where this Constitution extends, "shall be deprived of life, liberty, or property, without due process of law." That oath I will observe and hold sacred; that oath will be carried out by every true Republican, by every true American, by every patriot. I need not say that due process of law has reference to proceeding in courts of competent jurisdiction, upon prosecutions regularly before them. As, if a man commit murder, or piracy, or treason, he may be charged with the offense, arrested, indicted, tried, convicted, and sentenced, then by due process of law he is to be executed and deprived of life. If he commits robbery or larceny, he may in the same manner be indicted, tried, convicted, and sentenced to imprisonment, and thus by due process of law he may be deprived of liberty; and for minor offenses he may be fined and deprived of property. But, sir, in no other way, outside of the several States of this Union, can any individual, however humble, be constitutionally deprived of life, liberty, or property. Nor can such individual be deprived of either of those rights, except by violation of the Constitution, and a violation of the natural rights of mankind, which our Constitution was intended to secure.

My heart swells with emotions of gratitude to God, and respect for the memories of those who founded our Government and framed our Constitution, when I reflect that these rights to life, liberty, and property, are thus secured by the laws of God and the supreme law of our Government to all men; to the humble and the exalted, the poor and the rich, the illiterate and the learned; the man of dark complexion, of light complexion, and of mixed complexion; that all who bear the image of God, whose countenances are lighted with immortality, are thus secured in the enjoyment of their natural and inalienable rights.

It is true the Constitution does not give us the power to enter within the State jurisdictions, and legislate for the freedom of slaves held under State laws; nor does the Constitution provide even that free blacks shall be allowed to vote or hold office; but it does provide that outside of the State jurisdictions, wherever our Federal laws and Federal power extend, their lives, their liberties, and their property, shall be secured. That no tyrant hand shall enslave, rob, scourge, and brutalize God's image; that the right of self defence, that first principle in Nature's law, shall not be taken from any human being; that no private hand shall be permitted to take

the life of him who resists unlawful assaults upon his person.

Sir, during this debate many and violent attacks have been made upon the Republican party; but I wish friends and foes to understand that I am not about to defend the Republican party while it stands upon its present platform of principles. We stand where our Republican fathers of 1776 stood. Their faith is our faith; their doctrine is our doctrine; their objects are our objects; their God is our God. To defend the doctrine of the Republican party would be to defend the doctrine of the Republican fathers. Instead of doing that, it is our duty to expose those who make war upon these doctrines, upon those who seek to overturn the essential elements, the fundamental principles on which, all our hopes of liberty and progress are based. Men who war upon those doctrines are separated from the Republican party by a moral gulf as deep and broad as that which separated Dives and Lazarus. Against them we wage an unyielding determined, political warfare.

Gentlemen have made inquiries as to the doctrines and policy of the Republican party. In answer, I say that no man of ordinary intelligence can be ignorant of our doctrines or our policy.

Our political creed has been published to the world. It is known and read by all men. It was adopted at Philadelphia, where the original Republican creed was adopted in 1776. I will read the first and principal declaration of sentiment, unanimously adopted in solemn Convention, by as intelligent, as patriotic a body of men as ever assembled in these United States. It is in these words:

"Resolved, That the maintenance of the principles promulgated in the Declaration of Independence, and perpetuated in the Federal Constitution, shall be maintained."

Sir, I have already shown that the great truth, that "all men are endowed by their Creator with the inalienable right to life and liberty," was promulgated in the Declaration of Independence, and perpetuated in the Constitution; and I now add, that to the maintenance of these doctrines, the Republican party stand pledged to mankind and to God.

We are conscious that when these doctrines were proclaimed by our Republican fathers, there were men in the Colonies who denied them; but these men were regarded as enemies to their country and to mankind. They were held in such contempt, that the very name is yet regarded as odious.

Mr. BENNETT, of Mississippi. I ask the member from Ohio whether he, on a former occasion, ever uttered this language that is here attributed to him? I will send it to the Clerk to be read.

The Clerk read as follows:

"I look forward to the day when there shall be a servile insurrection in the South; when the black man, armed with British bayonets, and led on by British officers, shall assert his freedom, and wage a war of extermination against his master; when the torch of the incendiary shall light up the towns and cities of the South, and blot out the last vestige of Slavery. And though I may not mock at their calamity, and laugh when their fear cometh, yet I will hold it as the dawn of a political millennium."

Mr. GIDDINGS. I will answer the member kindly. I do not blame him; he is a young member, is unacquainted with me personally. May God forgive his ignorance. I freely forgive him. I have seen the language quoted by him during the rounds of the Democratic papers during the Presidential campaign. In some parts of the country, it seemed to constitute almost the whole capital of the party; but I did not expect that any member of this body would be green enough to put it forth here, whence an exposure would go out to the whole country. On Monday, when the member from Tennessee [Mr. SUMNER] alluded to the same matter, I inquired when and where I had uttered such language. He first attempted to say I used it in Philadelphia, but finally intimated that if I had not used that language, I had said something else. Now, that is quite possible. But if I ever uttered such language, there is a record of it, and no man can claim the right to interrupt me while making a speech to inquire whether the thousand and one falsehoods with which the Locofoco press has so long teemed, be true or not. Yet I will say to the member, and to all members of this body, and the country, that on no occasion, under no circumstances, have I uttered a desire for the unnecessary shedding of human blood. I have no recollection of using the language quoted by the member, nor have I any idea or belief that I ever used it, here or elsewhere. The objects to which I have ever devoted my attention have been those of peace and good will to mankind. I am not aware of any unkindness towards slaveholders; but my sympathies are with the oppressed. I hate oppres-

sion in all its forms: I have an ineffable and unutterable hatred. All good men hate it; the Republican party hates it; God hates it; but I have never uttered or felt a wish that the enslaved should use any more violence than is actually necessary to obtain their freedom. That they may obtain it peacefully, I hope and pray; but if they cannot obtain it in that way, I still hope they may obtain it, at whatever expense may be necessary to the oppressor.

And, now, I in turn ask the gentleman from Mississippi, [Mr. BENNETT], whether he holds to the self evident truth, that all men are endowed by their Creator with the inalienable right to life, liberty, and happiness? Will he be as frank with me as I was with him, and give me a categorical answer?

Mr. BENNETT was understood to say that "equals were endowed with these rights."

Mr. GIDDINGS.—It is my opinion that God has given to the member from Mississippi the same claim to life and liberty that he has bestowed on the President of the United States. The member from Mississippi, with his slender physical system, is not the equal of myself in strength; but will he admit that his right to life and liberty is more doubtful than mine? Do I understand him to admit that, because I have the physical power, therefore I possess the moral right to make him a slave? God forbid. The most degraded African that trends the footstool of God, possesses the same right to his life and his liberty that Franklin Pierce enjoys; and I would be as willing to see the President bow beneath the lash, as I would the humblest individual who perishes beneath an African sun; I would as soon see the wife or child of the President taken from his arms, and sold like swine in the market, as I would see the wife and child of any other man made merchandise. These are my sentiments, honestly entertained and frankly expressed. I have no apology to make to the member from Mississippi, or to the Democratic party, to mankind, or to my Creator, for these honest convictions of my inmost soul. I regret to see Republicans stand here and apologize for their dislike of an institution hated of God and detested by all good men. It was for the maintenance of these sentiments that our fathers met the hosts of Britain upon unnumbered battle fields. They shed their blood to uphold these doctrines, and shall their descendants apologize for entertaining them?

This equality of right among all men to life and liberty is the rock on which the Republican church is erected, and neither the graves of hell nor of Democracy shall prevail against it.

I know that the Democratic party deny this equality of rights. If they do not believe in the divine right of Kings, they certainly believe in the divine right of slaveholders. Even the President in his message, claiming to represent the people of the United States generally, and the Democracy in particular, speaks of men enslaved as property; degrades man, with his intellectual immortality, to the same rank in the scale of beings as cattle and swine. It is rank infidelity—infidelity to God and to mankind.

I now pass to the next point in our Republican platform. The second resolution further reads as follows:

"That as our Republican fathers, when they had abolished Slavery in all our Territories, ordained that no person shall be deprived of life, liberty, or property, without due process of law, it becomes our duty to maintain this provision of the Constitution against all attempts to violate it, for the purpose of establishing Slavery in any Territory of the United States, by positive legislation prohibiting its existence or extension therein."

Here we reach the important and practical issue which presses upon us at this time. I desire to call attention to this issue upon maintaining the Constitution of the country. The Republicans insist that this ordained will of those who framed the Constitution, that "no person shall be deprived of life, liberty, or property, without due process of law," shall be maintained; that wherever our Federal power extends, there the Constitution shall be upheld. The Democrats take issue with us. They insist that in Kansas and other Territories of the United States, men may be enslaved, robbed of their earnings, deprived of their liberty, without process of law; and if they resist the commission of those crimes, they may be murdered, deprived of life at the will of the pretended owner, without process of law. I am not discussing local matters; I call attention to fundamental truths. Shall this constitutional decree, which is in perfect harmony with the conscience of every honest and intelligent man, in harmony with the rights of mankind, in harmony with the laws of nature and of nature's God, be maintained? It is an important question. Have the American people the

intelligence, the firmness of purpose, the intelligence, the patriotism, to maintain this constitutional provision?

By the Kansas-Nebraska bill, we extended over those Territories the whole original code of the United States, and declared the Constitution to be in force there; but the Democratic party, while swearing to sustain the Constitution in its general and in all its details, turn round, and say we have no right to exclude the crime of Slavery. That greatest of all crimes, of all transgressions, must be permitted. If a man rob another of his money, he is confined in prison for years; but if he rob him of the earnings of his life, of his liberty, of his intelligence, his wife, his children, his manhood, the offender is to be protected, and the Constitution is not to be enforced. They deny that this Territorial Government was constituted to secure men in the enjoyment of life, liberty, and happiness; the objects and designs of human government are spurned, and the laws of God and nature set at defiance.

Against those who endeavor to defeat the intentions of our fathers, the Republicans, (the friends of Liberty,) have waged an unceasing, determined warfare. Our association is of recent date. It differs from all other political parties formed since the adoption of the Constitution, in this: it is based upon the rock of eternal, unchanging truth, "Liberty and equal justice to all men." Our cause is upheld and sustained by the patriot, the philosopher, the philanthropist, the Christian. We hold to the commandment of Him who spake as never man spake, when He declared, "Thou shalt love thy neighbor as thyself;" it is as binding upon politicians as upon ministers of the gospel or members of churches. And he who consents that one man may enslave another, can have no claim to be called a follower of him who commanded that "Whosoever he would that man should do to you, do ye even so unto them." Many who deny these doctrines must be regarded as outlaws from the commonwealth of Christianity. With these doctrines and principles as the basis of our Republican organization, we have increased in numbers, and in moral and political power, with a rapidity unknown in the political history of nations. Republicans now occupy the Executive departments of fourteen sovereign States, comprising more than two-thirds of the free population of the Union, and a far greater portion of the wealth, of the moral and physical power of the nation. In this Hall, a large plurality of the members are with us. Four hundred newspapers and periodicals are now constantly laying forth before the people. Ministers who preach the gospel of "Peace on earth, good will towards men," are with us. The sympathies and prayers of the Christian world are with us. And I hesitate not to declare that no intelligent, unbiased, candid mind, who believes in the power of truth, can doubt our speedy triumph.

The sentence of the people has gone forth against all those who are recreant to the cause of Freedom. Many are the new-made political graves which cover from sight the east-off politicians of bygone days. Yet, in the midst of this general carnage, the survivors here, and in different sections of the country, are exulting with joy that they have not been slain—that a few yet survive; and truly they may be said to be monuments of the sparing mercy of the people.

The President, among others, has found himself a victim to the Slave Power. Having expended what moral and political influence he possessed in favor of human bondage, they have cast him off, as no longer useful. Given up by Northern and abandoned by slaveholding friends, he can do nothing more than submit to that sentence of condemnation which the people have pronounced against him. But while he yet lingers upon the verge of public life, he seizes upon the last moments of his political existence to send forth to the country the very extraordinary message now before us.

In bestowing a few moments' attention upon this most singular State paper, I shall pass over that which may be regarded as merely the declaratory portion, and notice only one or two of those assertions on which I wish to comment.

I call attention to the declaration which reads as follows:

"In the long series of acts of indiscreet aggression, the first was the strenuous agitation, by citizens of the Northern States, in Congress and out of it, of the question of negro emancipation in the Southern States." It is not an assertion that

"agitation" tending to "negro emancipation" had been avowed in Congress, as the member from South Carolina [Mr. KERR] has represented. Why, sir, the assertion of every moral principle, the reading of the gospel, every exhortation to do justice, every sermon, every prayer of faith, tends to emancipation, not only in our Southern States, but throughout the world. But when members hold seats here, they are supposed to act in their legislative capacity, and only on subjects over which they have constitutional jurisdiction. No persons act in this body but members; and the charge of the President is, that members of Congress have agitated the subject of emancipation in the Southern States.

Now, sir, I have served long in this body, and have been regarded as the most ultra Anti-Slavery member for nearly twenty years; and if the President intended to involve any present member in this charge, he doubtless referred to me. I will say very frankly, that I never presented a petition, resolution, bill, proposition, or motion, nor have I ever proposed negro emancipation in the Southern States, in any speech I ever delivered in this body; nor do I think such a proposition was ever made or presented in either branch of Congress. On the contrary, in almost every speech I ever made in this House, I have taken care to deny all constitutional power to interfere with Slavery in the States, either to uphold or destroy it.

Sir, my life has not been spent in the dark corners of the earth. I have spoken in this body; I have written much; but in no writing or speech, made here or elsewhere, can any man lay his hand on a proposition for emancipating the slaves of our Southern States by Congressional legislation. I wish we had the power, and the independence to see it: I would at once vote to strike the fetters from the limb of every human being upon God's footstool.

But, sir, suppose Northern men had really believed Congress possessed the power to emancipate slaves in the Southern States, would they have felt it their duty to consult the President upon the propriety of speaking their sentiments? Thank God, we are not amenable to that officer. We hold our seats here from the people; our commissions are from a power higher than that which he holds. To that power we acknowledge fealty, but not to the President.

But, sir, while the history of Congress can show no assertion of right in Congress to carry Freedom into slave States, our record shows numerous instances in which members from slave States have asserted the right to carry Slavery into our free States. I think it was in 1830, that a distinguished member of this body from Virginia, [Mr. WISE] asserted the right of slaveholders to carry slaves upon the soil of our free States. Indeed, Virginia, in her sovereign capacity, now claims that right, and is contesting a case in which that question is involved.

In 1819, a distinguished member from Georgia, [Mr. TOOMBS] asserted on this floor that it was the constitutional duty of our Federal Government to sustain the slaveholder's possession of his slave wherever the American flag may float; and since that gentleman has held a seat in the Senate, he has outraged the feelings of New England, and the whole North, by declaring that he will, "yet call the roll of his slaves under the shadow of Bunker Hill Monument,"—that he will pollute that holy ground which drank the blood of Warren and his compatriots, while fighting for Freedom, by the footsteps of God's image in manacles!

Sir, these men had the right to speak their sentiments—to unfold their moral powers—and utter the doctrines which they held to be true. They were as independent of the President as that officer was of them. They were no more responsible to him than he was to them; and I stand here to defend the freedom of speech, both to the North and the South. And however opposed their views were to my own, they had a perfect right to utter them. But where slept the thunder of the President when these doctrines of enslaving the North were put forth? Are all his reproaches reserved for the advocates of Liberty? Has he no reproach for those who would carry Slavery into his own native State? Is he willing to hear the clanking of chains upon the granite hills of New Hampshire? Sir, I repudiate and denounce such impudence, let it come from what quarter it may. I was sent here to think my own thoughts, and speak my own words, and give utterance to my own doctrines, without asking permission of the President or any other human being.

Not content with reading this lecture to Congress, he goes one step further, and assails the people for agitating the

question of negro emancipation in the Southern States. I am sorry to have heard members of this body, and of the Senate, apologize for those people of the free States who discuss the cause of universal emancipation. I shall speak of them in no apologetic terms. I assert their clear and constitutional right to agitate this subject when they please and where they please within those States.—They are the sovereigns of the land, and the President is their servant—they the potters, and he the clay—and neither he or Congress can deprive them of the right to speak, discuss and agitate any subject they please.

Why, Sir, Southern preachers, and members of this body, insist that Slavery is ordained of God; that Abraham was the father of the faithful; that he was a slaveholder, and a slave dealer, as the gentleman from Georgia, [Mr. STEPHENS] said at our last session; and, according to his theory, he might have added that Abraham was also a slave breeder, for he had many "servants" born in his own house. He further declared that "Abraham was justified."—He forgot to add, that he was justified "by faith," and not by such works.—While he, and Southern preachers, are holding up these doctrines, so revolting to Christianity, their compatriots in Utah were proclaiming that Polygamy was also established by divine authority; and Brigham Young, with his retinue of three-score wives, cites Abraham as a Polygamist, and insists that he was the servant of the "Most High," and was justified, not by faith, but by his works. Both he and the gentleman from Georgia look round upon us who worship a God of purity and justice, and with emphatic gusto ask, "Have we not Abraham to our father?" [Laughter.] For these advocates of Slavery and Polygamy, the President has no word of reproof. His wrath falls only on those who assert the holy truth, that all men are endowed by their Creator with the right to life and liberty.

[CONCLUDED NEXT WEEK.]

## A BIG STORY OR A BIG SNOW BANK.

The following is a letter from Essex, Massachusetts, dated Friday, January 30, 1857:

"In the snow storm on the night of the 18th, the dwelling of Mr. William Perkins, a good sized two story frame house, located under the brow of a hill, in the town of Essex, Massachusetts, was completely buried in a drift above the chamber windows, inasmuch that the occupants were unable to ascertain when it was morning, except by the clock.—Mr. Cogswell, one of the neighbors, shoveled away the snow from one of the chamber windows, when Mr. Perkins took out the sash, and thus obtained egress. He was obliged to dig thirty-seven feet of arch way between the house and barn, and towards the nearest road, &c. The snow above one of these arches was eight feet in depth.—The pressure of the large body of snow between the hill and the back side of the house was so great as to spring nearly all the doors, rendering it difficult to shut some of them; and it was at one time feared that the building would be pushed from the underpinning when the snow should be removed from the opposite side. But by dint of laborious shoveling the apprehended difficulty was obviated. None of the 'oldest inhabitants' in these parts have any legends of arch ways and snow shoes which surpass this occurrence."

Alonso Lewis, in the history of Lynn, speaks of a snow storm which happened sometime in the 17th century, when many of the houses were completely covered with snow, so that the more fortunate inhabitants went about with snow-shoes and "spears" for houses, pretty much as sportsmen used to "spear" for eels in the Back Bay in Boston, by cutting holes through the ice. Some of the inhabitants, on that occasion, were rescued from suffocation by being hauled up the chimneys of their houses. Lynn is in the same county that Essex is, and so is Salem, where they used to burn the witches.—"Old Essex" is a great county.—O. S. Journal.

Disastrous.—We learn from a correspondent, residing in Maizeville, near the Pennsylvania line that an individual named John E. Kaik, of Indian extraction, and said to be a lineal descendant of Complanter, was found, one cold morning last week, lying in close proximity to the fire in a log cabin near that place, burned almost to a crisp. How he came there is not exactly known, but it is rumored that, being found by the family in a rigid and insensible condition, he had been laid before the fire, for purposes of temporary warmth, and forgotten. Being unable to extricate himself, he met the fate above recorded, and miserably perished.—Morning Register.

Roosting Ladders.—The best roost in a poultry house, is the ladder shaped. Make a ladder three feet wide, and of a convenient length, to slope at an angle of forty-five degrees, (that is, the foot of the ladder resting as far from the wall, as the ladder crosses against a wall or partition, as the top is above the floor.) The rounds should be two feet apart, that the fowls above, may not foul those beneath. Octagonal roosts are better than round ones.

The Past Cold, and the Peach.—On examining the flower buds on peach trees in this vicinity, we find that the buds on the ripened wood, are so far unimpaired, exhibiting no dark mark in the centre, but are throughout green and healthy. In some other sections of the country, the case is not out somewhat differently still. There is great hope of a crop of this delicious fruit, it spared by the frosts of April.—Ohio Farmer.

How to Manage a BALKY HORSE.—It is said, that if you will tie a handkerchief over the eyes of a horse, who balks at a hill, he will stop on as if he were blind, and as if there were no hill before him.

## For the Farmer.

### CHANGE OF FOOD FOR ANIMALS.

The kind of food for animals should be changed frequently. A horse long kept on shorts will be affected with a fever in his legs and in his feet, producing a result similar to founder. Shorts, corn meal or cob meal, should never be given, except in a mixed state, with cut hay or straw. This will require time to eat slower, and the food is better prepared for digestion. If given alone, it ferments rapidly in the stomach, produces a general fever, injures the digestive powers, and finally produces stiffness throughout the limbs. When these results are discovered, the remedy is a change of food. Continued feeding on oats alone will produce the same effects as shorts or meal, and as many a founder is caused by it as by feeding or drinking when the horse is warm. If necessity compels a person to feed a horse on shorts, corn meal, or cob meal, a supply of salt should be added to prevent fermentation in the stomach.—Western Agriculturist.

### KEEPING TURNIPS, ETC., IN WINTER.

The way I keep my turnips, parsnips, and vegetable cabbages in the winter, so as to have them available for use any time, and to preserve their good qualities from frost or exposure to the atmosphere, may be new to most of the readers of your excellent paper—hence this communication.

As late in the fall as is prudent to wait, I take my old barrel and put a good layer of dry leaves on the bottom, then put a layer of turnips, then another course of leaves, and so alternating, being careful to put in a good supply of leaves between the roots and the barrel, and also between each course of vegetables.

Turnips properly put up in this way will be early, will keep good all winter, and can be got at any time. Parsnips put up in this manner will be better in the winter and in the spring than if left in the ground, as is the common practice; besides, you are not obliged to wait till the frost is out of the ground before you can have a meal. Your barrel of turnips should be kept in as cool a place as possible and still avoid freezing, as they grow unwell kept dry and cool.—S. Mar-very, in Rural N. York.

IMPROVED CATTLE.—The two favorite breeds of cattle with most of our enterprising farmers are the Short-Horns and Devons. In many districts of country, a great and striking improvement has been effected in the common herds by crosses with the Short-Horns; and the rapid introduction of the Devons is likely to result in a similar advantage; the former increasing the size, early maturity and fullness and symmetry of form, and the latter the compactness, finish, hardiness and beautiful exterior of our native animals.

THE IRISH HARVEST OF 1855.—A review of the present year, which has been published in the Belfast Mercury, says: "The harvest has at length been closed, and it will be admitted on all hands that the turn-out of the fields has proved most abundant. There have been seasons of no less ample returns in particular departments of Ireland's agriculture, but certainly the yield of this season in every variety of cereal has never been equalled."

TARTAR MODE OF SHORING A BULLOCK.—The animal is placed upon the broad of its back, and there secured—a man sitting upon the head. The fore legs are tied together, and thus point straight up into the air, and the snail hammers away at its leisure, enabled by its posture to operate all the more skillfully. There is something excessively ludicrous in the operation, though in all probability, the poor brute finds it no laughing matter.

Roosting Ladders.—The best roost in a poultry house, is the ladder shaped. Make a ladder three feet wide, and of a convenient length, to slope at an angle of forty-five degrees, (that is, the foot of the ladder resting as far from the wall, as the ladder crosses against a wall or partition, as the top is above the floor.) The rounds should be two feet apart, that the fowls above, may not foul those beneath. Octagonal roosts are better than round ones.

The Past Cold, and the Peach.—On examining the flower buds on peach trees in this vicinity, we find that the buds on the ripened wood, are so far unimpaired, exhibiting no dark mark in the centre, but are throughout green and healthy. In some other sections of the country, the case is not out somewhat differently still. There is great hope of a crop of this delicious fruit, it spared by the frosts of April.—Ohio Farmer.

How to Manage a BALKY HORSE.—It is said, that if you will tie a handkerchief over the eyes of a horse, who balks at a hill, he will stop on as if he were blind, and as if there were no hill before him.